

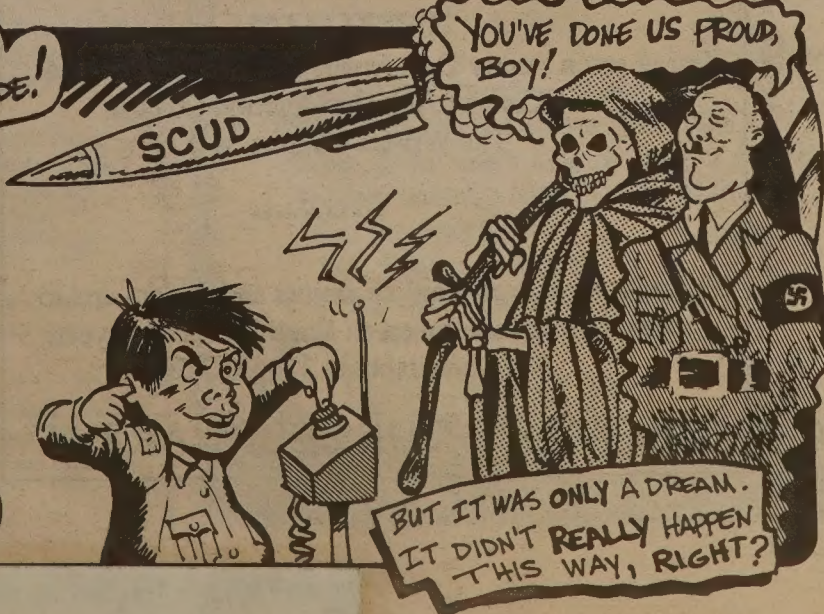
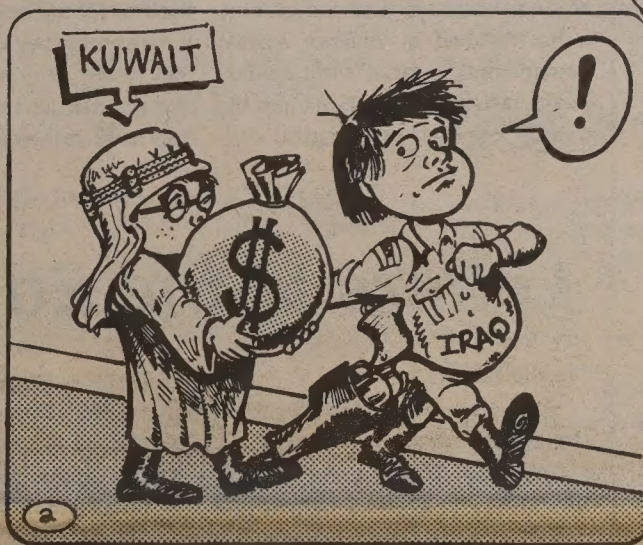
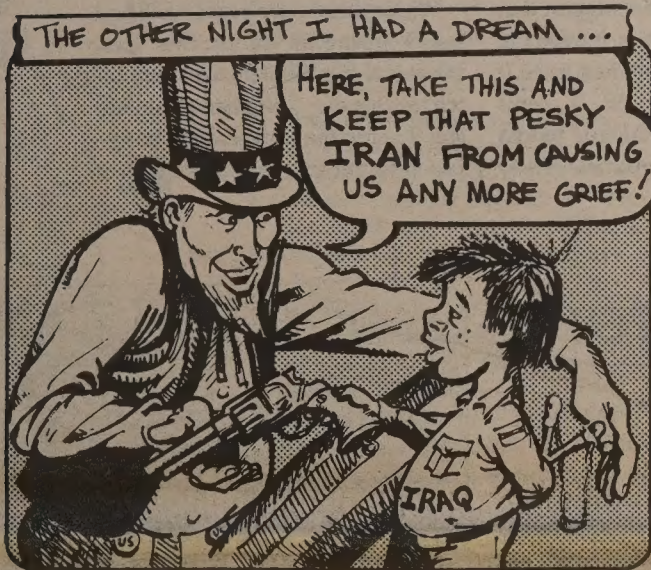
STUDENT REVIEW

BRIGHAM YOUNG UNIVERSITY'S UNOFFICIAL MAGAZINE • FEBRUARY 13, 1991

ACTION-PACKED WAR ISSUE

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THIS ISSUE —

♥ VALENTINE
PERSONALS!



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STUDENT REVIEW

YEAR 5 • ISSUE 19

Student Review is an independent student publication serving Brigham Young University's Campus Community.

Student volunteers from all disciplines do all sorts of amazing things for Student Review. However, opinions expressed are those of individual authors and do not necessarily reflect the views of the SR staff, BYU, UVCC, or the Church of Jesus Christ of Latter-day Saints.

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Provo UT 84602

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This paper has been brought to you by the letters B and D, and the number 5.

* Thanks to Great Artists Like Jon Deem, Patrick Boyd, MIKA, CHAIS LIECHTY and Hailey MEYER for a HOT issue!!!

Note From the Opinion Editor: Conflicts and Conversations

"As far as I know," wrote Bruce Jorgensen in the December 12 issue of SR, "conversation has never been forbidden (at BYU), but rather invited; in fact, I've supposed conversation might be a good name for what a university really is and really does." While Dr. Jorgensen's essay concerned, among other things, dress and grooming standards, his hopes for an open, conversing university apply to these more sobering times.

Since coming to BYU, I can't remember an issue so divisive and emotionally gripping as the war in the Near East. It has divided the political, academic, and spiritual community. It has resulted in violence against demonstrators, racial slurs against Arabs, tasteless celebrations, and the quietly helpless, pathological des-

peration that always seems to accompany humanity's difficult hours.

In a recent editorial, I argued that universities have a responsibility to discuss war with a mind towards peaceful conflict resolution. Since then, many of our own educators have answered that request. Dialogues are encouraged from the JRCB to the SWKT to the TNRB. One honors class has made war prevention a term project. And now, the *Student Review*, instead of being the only forum for such discussion, is this time one forum among many.

There are those who suggest that the time for conversation is over. I'm not sure why they want the silence. If they know they're right, it seems every constructive dialogue would only reaffirm their correctness. If they

worry that they're wrong, they ought to acknowledge this and try to learn the truth.

But perhaps those who try to stop conversation do not care whether they are wrong or right, but instead want to force a position into acceptance and end all dissent. Ironically, wars, which result from pride and the desire to impose one's will onto another through power, are the most common recourse when conversation has ceased. Stopping a conversation lays the groundwork for a much bloodier dispute.

Within this week's pages, we'll find many opinions about this war. Whatever our feelings, we must listen to what our "opponents" have to say. To stop the conversation is simply to admit that you don't care to

know. It's so easy to stop listening; so easy to drown out your doubts with the gunshots of dogma.

It might be idealistic to hope that an open forum for views on the war will result in compromise and open-mindedness. But as we are presently witnessing the alternative, I must, with Dr. Jorgensen, "declare my hope that in conversation, hearing each other's voices by turns, we might all gain."

Matthew John Stannard

Letters to the Editor

To the Editor:

As an ad rep for SR, I am disturbed by attacks made on some of our advertisers. We are a free newspaper, run by volunteers, whose costs are covered by advertising revenues. Of course we must maintain our integrity, but can we really expect our advertisers to fund a newspaper that gives them a negative image? We have to sustain professionalism and trust, something I feel has not always been respected. None of the advertisers are "evil" and there shouldn't be preference for one over another. A recent example is the

article in the February 9 *Review* written by Brian Dille. Both BYUSA and the Palace, which are important to local business, have either stopped, or threaten to stop advertising in the *Review*. Is taking cheap shots really what this paper is about? I try to patronize and recommend the places that do choose to advertise in SR, and I encourage others to do the same. I ask the individual writers, and the editors to be more sensitive and tender-hearted in the future.

Janet Renee Meiners

Staff Notes

Staff person of the Week: Jill Hemming. Jill is our master poetry recruiter and "the right side" of A&L. Her bangs are also cut very straight across her forehead. That's a good thing.

If you want to contribute to the Top 20/Bottom 10 and get in on all the secret workings of SR, come to our weekly staff meetings. The pow-

wow is held every Tuesday night at 6 pm in the Maeser Building.

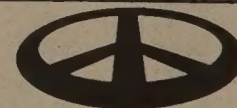
Pencil it in on your Franklins, friends. Tuesday, March 6 at our weekly meeting (6 pm, Maeser Building) we'll burn some incense, eat some chocolate, dance under the moonlight, and plan the antics for the upcoming *Student Enquirer*.

English Department Writing Contests

Hart-Larson Poetry Contest • Elsie C. Carroll Informal Essay Contest • Ann Doty Fiction Contest
The Writers Contest

Contests open to all English majors and minors and to students who have taken an English class this year.
Rules available in 3146 JKHB

ENTRIES DUE FEBRUARY 15



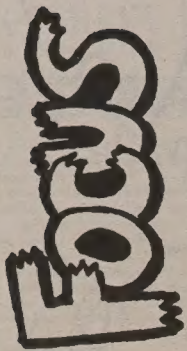
BYU • COALITION
AGAINST • WAR
IN • THE • MIDDLE • EAST

Teach-in on the War

Eugene England • Cecilia Farr • Wulf Barsch
Sam Rushforth • David Dominguez • David Knowlton
and others speak out on the Gulf War and
morality • imperialism • gender • racism • the environment
the Palestinian question • more
music by Me and Jake

Thursday, February 21

3



The Government Lies Again... This Time it's Trees

by Guenevere Nelson

BEEN ON ANY DATES LATELY? YES? GOOD. YOU SHOULD BE AN EXPERT AT TRANSLATING DOUBLESPEAK; WORDS AND PHRASES THAT MEAN THE OPPOSITE OF WHAT THEY REALLY mean. An understanding of this language can help you understand the government and its branches, not to mention members of the opposite sex.

This time it's the Forest Service. The motto of this branch is "Caring for the Land and Serving People." When I heard of the Forest Service, I assumed that the land would indeed be protected. Unfortunately, as a little research reveals, the Forest Service has been serving monetary and lumber interests above all else. This might not sound so terrible until one realizes the damage

being done to the land and the forests as they are decimated by lumber companies with Forest Service permission. The Forest Service sells 5 billion board feet a year —70,000 acres of our diminishing forests. Only two percent of old growth forests in the United States are left, and the Forest Service has been seemingly oblivious to the fact that trees are a scarce commodity, not easily replaced.

The Pacific Northwest is under siege right now. One example of Forest Service mismanagement is in the California Redwood forests. Between 1982 and 1986, while claiming to environmentalists that the giant Sequoias were protected, the Forest Service quietly made 13 large timber sales of them. These trees are the largest living things on the earth, and the second oldest ones. Ninety-five percent of these trees have disappeared. Just in case you were unsure, lumber companies don't gently weed trees that are fire hazards, nor do they pay much attention to the ecosystems that surround the trees. As Forest Service employees often put it, they "nuke" the land. A 1989 study showed that if the current cutting rates of the Sequoia trees were continued, the trees would be gone in ten years. This has received publicity because Sequoias are so impressive, but it is quietly happening to many other forest as well.


The curator of the American Museum of Natural History said "The Forest Service has held the view that its obligations were not to the American nation, but only to that section of the public desiring the most unrestrained consumption of the national forests for their immediate financial and political advantage, without regard for the future needs of the nation." If anything, the Forest Service has worsened since that statement was made 35 years ago. A 1989 memo by a supervisor of the Forest Service said, "There is a growing concern that we have become an organization out of control."

These are not just ethical concerns, they are issues of illegal activity and lack of scientific integrity. The Sierra Club is suing, claiming that Forest Service has not prepared Environmental Impact Statements, though mandated by law, on several recent lumber sales. A national report prepared by the U.S. Fish and Wildlife about endangered owls was rewritten to suggest the owl was not in danger so that logging could continue as usual. Scientists working on the project said that they felt pressure from supervisors to remove certain statements and make the report pro-lumber.

The Forest Service has taken out ads suggesting that the number of trees in America is increasing. Unfortunately this is not as good as it sounds. The trees that are being cut down are integral parts of their ecosystem. A sapling cannot replace a 400 year old tree that shelters and feeds birds, mammals, and plants, and whose roots stabilize the top soil. There is no adequate replacement.

According to Forest Service figures, only 57 percent of the trees survive 10 years. But the figures are inaccurate. Members of the Kern Valley Wildlife Association who checked reports found that the Service often recorded three live trees when there were only two. One area had eight trees recorded and actually had only one. Such discrepancies call for more citizen awareness.

The Forest Service, after lawsuits and investigation, is admitting that some mistakes were made and now say they are willing to compromise for environmental concerns. They seem to be stalling for time and have altered few programs, despite confessed concern. Even if they do compromise, it is simply too late. An Oregon Forest Service employee says, "It (the proposed new forestry) would have worked if they'd done it 50 years ago, but now we need all uncut Forest Service land for gene pools and wildlife corridors." Everyone keeps talking about compromises, but trees are still being slaughtered at unnecessary rates.

Maybe the Forest Service's doublespeak is a bit more complicated than the lies told by that cute blond you took out last night. You only wasted bucks on her. This is a lot more expensive. 

What? Trees, Streams and Animals in Court? Or, Should Non-humans Have Legal Rights?

by Eric Ethington

NOT ONLY DO ENVIRONMENTALISTS WANT US TO STOP USING PLASTICS, DRIVING OUR GAS-GUZZLING CARS AND USING GOBS OF hair spray (that's for the "big hairs" that haunt our campus) and curtail other actions that either pollute the air (scenery) or otherwise endanger Mother Earth, now many environmentalists as well as some legal scholars want to take the movement one step further: from protecting nature to ensure human legal rights, to protecting nature to ensure nature's legal rights.

That's right. The legal rights of trees, streams and animals.

Although the idea of legal rights for flora and fauna sounds new, extreme and very unworkable (do environmentalists really expect trees, streams and little rodents to testify in court?), the idea of non-human entities being deserving of and having the right to legal representation is not.


Political states, corporations, estates, municipalities and universities are not people and all have their say in court. Who speaks for these human-created entities? Christopher Stone, in his book *Should Trees Have Standing? —Towards Legal Rights for Natural Objects* answers this way: "lawyers speak for them, as they customarily do for the ordinary citizen with legal problems."

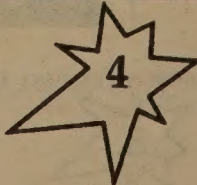
Humans who have legally been deemed incompetent are also represented in court by lawyers. Stone likens natural objects to human incompetents. When a person no longer can represent himself, the court appoints a legal guardian who represents that person's legal affairs. Stone believes that we ought "to handle the legal problems of natural objects as one does the

problems of legal incompetents.... When a friend of a natural object perceives it to be endangered, he can apply to a court for the creation of a guardianship."

Basically, Stone means that organizations friendly to the earth, like the Sierra Club, could apply for legal guardianship of a natural object to defend, say, the right of a stream to run clean, a tree's right to grow old, and an animal's right to live without fear of bullets. This is a major difference from our current system of people having the right to have clean water, old trees or abundant animals. In Stone's legal theory, natural objects have rights intrinsically —regardless of their relationship to humans.

Now, considering that Stone is a lawyer and might just be trying to drum up business in imaginative ways, one should know that Stone is only proposing the legal facet of a larger philosophy which he calls "moral pluralism." Stone's moral pluralism is not the same as moral relativism (which he disdains), but rather an attempt to see our world in more flexible terms and create institutions, laws and philosophies that reflect the diversity our world displays.

Stone seeks to move Western Culture—where humans have center stage and animals and natural objects' contributions to the play are either ignored or valued only in how they enhance human life—to a culture where there is no center stage and all life and natural objects are recognized *legally*, not for what they do for humans, but just for what they are. With a little legal protection, the very resources upon which our lives depend and that beautify and enhance our lives, can be protected from the actors who hog center stage. 





What's First? Earth First!

Stephanie King

IT'S MADDENING, ISN'T IT? ENVIRONMENTAL PROBLEMS KEEP INCREASING. EVERYDAY, MORE TREES ARE KILLED, MORE GARBAGE IS produced and more pollution is released. And no matter what you say or do, the public refuses to listen and the problems just get bigger.

It's enough to make an environmentalist go crazy and do something radical just to get attention.

That's how Dave Foreman felt ten years ago when he and four others formed the group Earth First!. He had been lobbying on Capitol Hill for the Wilderness Society with no success. After these frustrated attempts, he decided it was time for action. At first, the activities were more theatrical than anything else. On one outing, the group painted a crack on the Elwha Dam in Washington State, stating "Elwha be free." It seemed to grab media attention more than protests, and it didn't hurt anyone.

However, as the ecological problems have grown more serious, so has the course of action. "Monkey wrenching" has become trademark of Earth First!. Driving spikes into trees to deter loggers, pouring sand into the fuel tanks of bulldozers, and cutting power lines from nuclear plants are all typical forms of protests. The members see themselves as Mother Earth, fighting for survival; thus nothing is too extreme. It is too late for passive resistance they say. There aren't enough resources left for any compromises. The trees are almost gone, and biological diversity is disappearing. It is time for ecological war.

Perhaps more controversial than their actions is their ideology. The group is built on the concept of Deep Ecology or biocentrism. This is the belief that humans are no more significant than other living components, including viruses. Thus, people have no more rights than any other organisms and they are seen collectively, not individually. In fact, humans are regarded as a major negative attribute to the environment. One Earth

First! essay even welcomed AIDS as a form of reducing the human population. This is a big change from homocentrism, our commonly held belief that nothing is important unless it affects human. At least, homocentrism is the principle our society has been operating upon for centuries. Earth Firsters want to change that, and change our perceptions.

It's no doubt that Earth First's activities have certainly gained a lot of attention. However, the real question is whether it has been beneficial to the fight for the environment. Unfortunately, the extreme tactics have not produced long-term effects. Tree spiking has not deterred the cutting or the sale of lumber, and monkey wrenching only temporarily delays projects. The infamous Redwood Summer, where 200+ Earth Firsters climbed trees to delay cutting, only stopped lumbering for about a day. With Earth First!, no permanent solutions are found, no compromises are made, and no allies are obtained.

About the only thing Earth First! has consistently succeeded in is making enemies. Of course, the lumber industry is not fond of it, but surprisingly, the strongest critics are other environmentalists. They claim that Earth First! has hindered the fight for legislation and public support. Opponents of environmental issues often point to Earth First! activities to associate all environmentalist with extremism. Even founder Dave Foreman left the group last August due to its radical outlaw image. As he stated in September, "I don't believe that muddying the issues with a lot of class-struggle rhetoric or weird-lifestyle stuff works. Generally, you are most effective when you remain part of society."

Earth First! has created a huge problem for themselves and the fight for the environment. They have alienated the very people they needed to enlist: mainstream America. The war they have declared has not changed attitudes, but merely raised emotions. The group seems to have done more harm than good. Perhaps they should try being truly radical by taking a break from radicalism. Maybe through peace the majority will finally be persuaded. ✚

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Umbrellas in the Snow

by Frank Bowman

I FEEL SORRY FOR MINDI. SHE NEEDS AN UMBRELLA. THE FIRST DAY I MET HER IT WAS SNOWING OUT AND WHEN SHE LOOKED DOWN TO AVOID STEPPING IN A PUDDLE WITH HER high heels, she stabbed me in the face with her umbrella.

After I stopped the bleeding, I asked her why she was carrying an umbrella in the snow. She looked at me with amazement, so I repeated the question. She still seemed baffled so I explained that before coming to BYU, I'd never seen umbrellas used in the snow. Eighteen years in Michigan and hundreds of feet of snow, but never an umbrella 'till I showed up in Provo.

"But if I didn't use an umbrella, my hair would get all wet and I'd look awful," she replied defensively.

Still in pain from the gouge in my cheek, I snapped back, "Who cares if your hair gets wet! Yeah, I know, it gets all limp and all the goop you put in it so you'd look fashionable drips down in your face, but maybe you should've left it alone after you washed it anyway. That is why you wash it, isn't it? So that it will be clean?"

Now she was getting mad and I could see her little mind busily trying to refute my attack. "I'll have you know I'm not worried about anything dripping in my face." She then informed me that when hair spray gets wet it doesn't run. It just gets all flaky once it dries.

My facial wound was still throbbing, but I saw the chance for a very entertaining conversation, so I continued. "Oh, I'm sorry, I should have realized the only way you could get your hair into that Marie Osmond poof was with a can of Aqua-Net. Don't worry about it getting wet though; your hair is so far away from your head that the snow won't warm up enough to melt anyway."

"But if I don't carry my umbrella, the snow gets in my eyes and stings my

face."

I told her that I really didn't think fluffy white snowflakes fluttering to the ground hurt as much as pointy metal tips on umbrellas.

She had to agree with me, but still vowed that snowflakes hurt her face. It was all I could do not to laugh as I imagined those sharp little ice crystals slicing through thick layers of makeup and leaving huge craters on her face.

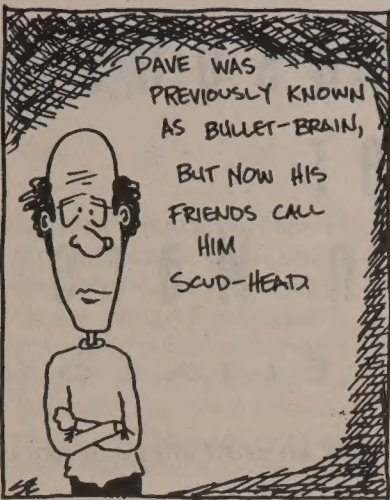
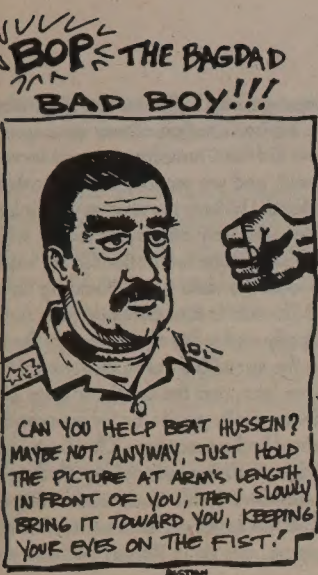
Seeing that argument fail, she tried once again. "Look, if I don't use an umbrella, I'd get all wet and cold and could get sick."

By now I was laughing out loud as I told her she was probably right about getting sick, but that I didn't see how an umbrella would make much of a difference when she was wearing a miniskirt and high heels in the middle of January.

My laughter seemed to disrupt what little bit of logic she may have had, and she started to shake as she said, "Even though it's winter, I still have to look nice. Besides, I'm wearing a sweater."

While I was sure that her sleeveless turtleneck was great insulation, I couldn't understand why looking perfect twenty-four hours a day was so important. Pushing some of my sarcasm aside, I told her as seriously as I could that I really didn't see why big hair, clown makeup and goosepimpley skin was such a big deal to her, and that if she wore an old pair of sweats and left her hair and face alone not only wouldn't she have to worry about carrying that weapon around, but she might even notice some of the natural beauty of the falling snow.

With a horrified look on her face she said, "What! And let people see what I'm really like." With that she clutched her umbrella even tighter and hurried off, her high heels sinking deep into the fresh snow. As I watched her leave, I thought about her parting words and felt glad I had learned to live without any umbrellas.



Bail Me Out Bertha

Dear Bertha,

We recently heard that 20% of all females attending BYU will never get to marry during their earthly existence. This leaves us very concerned; we do not want to be ministering angels! We were hoping you could help us in our sad situation. We are not Nanettes nor are we Janes, so we are not looking for Jims, nor Brocks- an ERIC would be nice! If you know any Erics please give them our phone number, it is: 377-9367. We thank you in advance for your help.

-Not desperate (yet) but seeking

P.S. If Jane still wants to know where the Jims are, we know. Have her call us!

Dear Desperate,

Sad situation indeed! Bertha refuses to do the dirty work for gutless wonders like yourselves. Despite what your Young Women's code of femininity said, it's OK to ask out the male of your choice. Release yourself from the sexist bondage in which you are entrapped! Our fine, and generally non-violent, friends at BYUSA have even organized Preference just for desperate Mormon girls like yourselves. You have a BYU directory full of Erics (not to mention Nathans and Kirks). What are you waiting for?

Confused? Depressed? Bewildered? Write Bertha the omniscient at P.O. Box 7092 Provo, UT 84602.

Eavesdropper

Cougareat, Jan 29, 11:30 am

Woman: "I'm so excited! I ran my draft over a thousand dollars. I've always wanted to do that!"

Maeser Building, Jan 29, 7:15 pm

Anonymous Student Review Editor: "Brett Blake is following me, I just know it!"

Foxwood Apartments, Jan 30, 10:38 pm

Attractive girl (innocently): "When I got chicken pox in high school, half the football team got 'em. I don't know how."

TOP TWENTY

1. clean air
2. dingos named Bruce
3. scarves
4. smart bombs
5. job interviews
6. Dr. Seuss
7. bald undergrads
8. Letterman (from Electric Company)
9. 83 year old professors
10. Stretch Armstrong
11. finding change in pockets
12. cheap gas
13. Where's Waldo books
14. barnyard animals
15. getting an SR Personal
16. paint by numbers
17. honey on toast
18. Captain Kirk and Uhura kissing
19. trees
20. tuna melts (dolphin conscious, please)

BOTTOM TEN

being locked out, BYU Coed calendar, Madonna's back-masking, destroyers of art, ignoring Lithuania, "Sweating to the Oldies", oil spill in the Gulf, BYU architecture, Kiddy Kandids, BYUSA candidates

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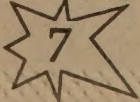
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Old Reasons for Modern Wars

BY ERIC ELIASON

THE LAST TEN YEARS OF TIME AND NEWSWEEK ARE REPLETE WITH IMAGES SUCH AS
AFGHAN FREEDOM FIGHTERS BLOWING UP SOVIET HELICOPTERS, ISRAELI TANKS

CRUSHING THE P.L.O. IN SOUTHERN LEBANON, MUD-CAKED BRITISH PARATROOPERS pounding Argentine positions in the Falkland Islands, the smiling faces of liberated Grenadans, and the somber mug-shot of a beaten Manuel Noriega. All of these appear to support the theory that protecting a country's interests and a people's way of life are the prime motivating factors behind armed conflict. However, is this really the whole story? Do these images accurately depict the reasons for wars in the modern world? Or do archaic notions of warfare continue to cloud our judgment as to when and for what purposes we wage war?

In times and places far removed from the technological world of today, men and women fought and died for reasons that would, at first glance, seem very alien to us. For instance, in one of the many battles between the French and the English during the middle ages, English knights and archers met French knights and peasants on a plain in Brittany. The English archers' longbows were devastating weapons that could puncture a knight's armor like a pencil through aluminum foil. The original plan of the French was to send out their unarmored peasants to divert the English longbowmen so they could do battle with a much more worthy opponent, the noble English knights. As the melee progressed, the French knights grew impatient with battle lust. So, they charged their mounts over the top of their own hapless peasants only to be mown down by a blizzard of English arrows. Only a few of the French knights met their goal of combat with English knights, and only 300 of an original 800 French knights survived. Today we might call this battle a disaster, but at the time, the French loved it. In fact, they were so overcome by the excitement and glory of the battle that they invited the English knights over for a huge feast that evening, during which they swapped tales of brave deeds done in the day's combat and got extremely drunk together by the night's end.

This example of war for its sheer sport and pageantry seems ludicrous and disgusting to us now, but have we really rid ourselves of the barbaric notion of war as a sport? Consider our foray to Grenada in 1983. It is true we did the Grenadans a great service by liberating them from their oppressive government, and we secured our interests in the region by expelling Cuban influence from the island. I believe these were justifiable, if not noble reasons for intervention. But were they the sole motivations? Seriously, what possible threat could a tiny island that ranks among the five smallest nations in the world be to the mightiest country on earth? And why invade Grenada when invading Cuba itself could strike right at the root of the problem? The fact is that Grenada was not a threat, and invading Cuba would have been politically and militarily too hairy. The U.S. military needed a good, fun, winnable war after the incredibly unfun disasters of the Vietnam War, the failed rescue of the hostages from Iran, and the deaths of over 200 Marines in Lebanon. Ronnie's little plan worked. It was a jolly good war for everybody. The Army Rangers, Marines, and Navy SEALs involved had a great time. Clint Eastwood even made a movie about it called *Heartbreak Ridge*. In that movie, while alluding to the Korean and Vietnam wars, Clint makes the comment in his trademark whisper, "Well, we are one, one, and one now." To Clint the invasion was part of a big international football season with one loss in Vietnam, one tie in Korea, and one win in Grenada.

The fact that our modern reasons for armed conflict have not become any more sophisticated than the motives for war in "primitive" cultures is evident in an analogy between the Nuer, a Papuan tribe in New Guinea, and the Argentine government at the time of the Falkland Islands War. The Nuer practice a ritualized form of warfare that involves macho posturing from hill tops, shouting curses at each other from across the valley, and chasing each other about with spears. Their purpose is not to gain control of more land, steal women, or even kill very many of the opponent, but to be manly and get themselves wounded so they can show off some really keen battle scars. How different is this reasoning than that of the wavering Argentine junta which attempted to regain the confidence of a disenchanted nation and prove their manhood by launching an ill-thought invasion of the British-held Falkland Islands. Their attempt to prove their virility through war—that most manly of all pursuits—was swiftly repulsed by a much better thought out plan, by a much more motivated army. Sadly for the junta, the debacle caused their down fall. It was a bitter lesson to Argentina that the notion of warfare as an ego building exercise is hopelessly archaic.

Just because a certain war may be excusable or even moral does not mean that we should not examine our wars for outdated ideas. Someday the leaders of our nation may have to choose whether or not to go to war for a cause of doubtful morality, and the reason that tips the scales in their minds toward war might be some fuzzy notion of "Glory," "Sport," or "Ego." It would be an awful shame and a terrible sin to find ourselves sending Americans to kill and die just to be "macho."

Eric Eliaon is an Army R.O.T.C. cadet who is concerned that many nice anti-war folks may have become desensitized to sound reasons for the current war by the boisterous and primitive "Let's kick Saddam's butt" attitude of many Americans.

cannot address all of them here. But in what follows, we consider some of the most common arguments in favor of Desert Storm.

"It is our duty as the world's leading superpower to liberate Kuwait."

It is the duty of any nation to oppose brutality and aggression, and Iraq has clearly brutalized Kuwait since the August invasion. But in this case war is not the proper way to oppose aggression. It establishes a precedent in which war, the supreme form of aggression, becomes the standard means

for resolving international conflict.

Moreover, our government itself has supported and even carried out actions quite similar to Iraq's invasion of Kuwait. If our government advocated non-aggression, it would not have ignored and later supported Iraq's 1979 invasion of Iran (a country with a human rights record similar to Kuwait's). Nor would our government have rejected economic sanctions proposed to punish Iraq for the gassing of its Kurdish population.

Given past and current U.S. foreign policy, it is difficult to believe a concern for human rights motivates our governments' actions. We are more likely fighting for less noble interests in the region, and the outcome is likely to reflect that.

"By defeating Saddam Hussein, we will promote long term stability in the

Middle East."

Operation Desert Storm actually jeopardizes long-term stability in the Middle East. It creates the conditions for a worsening Arab-Israeli conflict and might even lead to a full-fledged Arab-Israeli war—if not now, possibly later.

Desert Storm will generate political instability in the Arab world as well. It will further intensify Arab resentment of the West and leave us with an even more complicated Middle East than we confront now. Most Arabs believe

of aggression. There is no credible reason to escalate this conflict into a bloody ground war. We can now more easily contain Iraq's aggression with purely defensive measures. Clearly, the most rational course is to renew efforts to resolve the conflict peacefully.

The BYU Coalition Against War in the Middle East will continue to protest the escalation of Desert Storm. We call for our government to participate in an immediate cease-fire and resume nonviolent efforts to resolve the Gulf conflict.

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this conflict peacefully. Hussein would not cooperate, so the only alternative was war."

The United States never seriously pursued a negotiated settlement to the crisis. We only issued ultimatums that we knew Hussein would reject. We refused to recognize the political and economic pressures that led to Iraq's invasion of Kuwait, thus foreclosing any possibilities for a nonviolent resolution.

Given the failure of negotiations, war was still not inevitable. International sanctions were effectively undermining Iraq's military and economy. Militarily, Iraq would have been without spare parts before summer. Economically, sanctions had cut Iraq's GNP in half.

Admittedly, sanctions would have taken much longer to force Hussein from Kuwait. We would have needed skillful diplomatic efforts to insure the success of sanctions. But the advantages of avoiding war would have been worth the wait and effort.

"Whatever the reasons for or against the war, we are at war now. We must finish the war we started."

This ignores the possibility of a cease-fire. Several non-aligned nations have proposed cease-fire plans before the United Nations Security Council. Our government has rejected them all.

Iraq disregarded the recent cease-fire plan offered by the U.S. and the Soviet Union. This is hardly surprising, given that the plan's principle author is the same government responsible for the destructive bombing of Iraq. Obviously, any workable cease-fire plan must come from non-combatant nations.

Furthermore, if we allow the war to persist, it might spread to the entire region. The longer this war lasts, the greater the likelihood of a renewed Arab-Israeli war, possibly involving nuclear weapons and definitely involving conventional arsenals capable of destroying the entire region.

The air war has significantly reduced Saddam's ability to wage future wars

of aggression. There is no credible reason to escalate this conflict into a bloody ground war. We can now more easily contain Iraq's aggression with purely defensive measures. Clearly, the most rational course is to renew efforts to resolve the conflict peacefully.

The BYU Coalition Against War in the Middle East will continue to protest the escalation of Desert Storm. We call for our government to participate in an immediate cease-fire and resume nonviolent efforts to resolve the Gulf conflict.

The Case for War: Like a good Neighbor

BY STEVE SEITZER

In order for evil to prosper, it is sufficient that good men do nothing.
—Edmund Burke

ABOUT TWELVE YEARS AGO MY FRIEND'S BROTHER BRETT WAS

WALKING HOME FROM HIGH SCHOOL when he heard a scream coming from a vacant field. Investigating, he found some men raping a girl. He fought them off, helped the girl, and later testified against the men in court.

In 1986 Douglas J. Greenlaw, a cable TV executive, was walking near Grand Central Station when he saw a mugger knock down an old woman and steal her purse. He took off after the fleet-footed mugger and chased him through the Station, finally tackling him and holding him down until po-

lice arrived. In the days that followed he was admonished by his fellow workers. "You could've been killed, you know. Think of your family!" "You're getting too old for that stuff" were all typical remarks. One night, as his wife put their son to bed, Greenlaw heard him ask, "Mommy, we're not supposed to let bad things happen, are we?" And his wife replied, "No, we're not." He felt a lot better about his actions after hearing that.

Would you say these actions were evil because they were violent? Did Brett commit sin in beating up the girl's assailants? Did Douglas Greenlaw violate his Christian standards by assaulting and tackling the young mugger?

Kuwait, late 1990. Refugees streaming out over the Saudi border bear tales of murder, robbery, rape and tor-

ture. Westerners escaping the Iraqi patrols come home, verifying the stories told by Kuwaiti exiles.

Why are we in Kuwait? Mark Patinkin answered with the following response:

We are a people who understand it is indeed our own fight. It is a fight for something few nations in history have ever fought for—not land, or treasure, or power, not the urge to impose a religious system on others, but simply a fight for an idea. The idea of freedom...who are we? We are the nation that took a stand when it did not have to. This season, this month, this week—we were the only people who had the resolve to lead against a tyrant when no one else would. (Deseret News, 17 Jan. 1991)

It is morally wrong to let the weak be oppressed. Even if you don't have the power to stop it, not to try to do something is a sin. In this case, we have the legal and ethical right, the

may not achieve lasting peace.

Nor has U.S. military intervention achieved peace in other regional conflicts. It was not ten years of Contra wrangling by American cowboy presidents that ousted the Sandinistas in Nicaragua. It was the vote of the people, facilitated by international observers, that put Violeta Chamorro Barrios in office. While the demise of the FSUN is not total, democracy started to work when we let it work, not when we financed mercenaries to make it work.

Robert Kimmel, the Under Secretary of Political Affairs, testified in April 1990 that non-intervention brought success in two other recent regional conflicts—Afghanistan and Cambodia. Balanced, multi-national condemnation of the Soviet and Khmer Rouge bloodshed, and multi-national refusal to recognize the Kabul and Phnom Penh governments "led to important strategic results"—the February 1989 Soviet withdrawal from Afghanistan and the Hanoi-announced September 1989 withdrawal of troops from Cambodia. In early 1990, U.S. Secretary of State Baker and Soviet Foreign Minister Shevardnadze agreed that self-determination through free elections would bring these nations to peace. Why did we differ so radically from this non-intervention route in the Gulf?

Why did we ignore our own four-fold policy, outlined in April 1990? In order to "strengthen this country's interests within the U.N.," explained State Department official John R. Bolton, we must "do away with rhetorical excesses"; we must encourage use of U.N. peacekeeping forces and the Secretary General's office; we must conduct "our diplomatic efforts within the 'unitary U.N.'"; we must "re-establish America's image as a credible, reliable participant in international [affairs]" by paying our debts.

Why did we discard so soon Secretary Baker's optimistic September 4, description of the "ground rules of the new order," where "predatory designs" will be met with international consensus, isolation of Iraq, and sanction pressure on Iraq to leave Kuwait?

We've already gotten ourselves into a situation where we've hurled war-like rhetoric, virtually played military lone ranger, called in the U.N. Secretary General only as a relief pitcher, and have sealed our fate—long term participation and costly investment in the Gulf. All of this to destroy a dictator we supported explicitly in war against Iran and implicitly in cruelty to his own people. We are uncannily like Orwell's Oceania of 1984, a nation to whom Eurasia was the "enemy of the moment" and "absolute evil," though they had been an absolute ally only four years before.

As we emerge the main player of the modern era, we must remember that being the world's leading citizen does not mean being the world's leading diplomatic gigolo. Being the world's leading citizen does not mean exporting American grown "democracy," franchising governments and military installations like so many McDonald's outlets to serve millions of troubled regions. Our budget won't bear the cost. Our home-front problems demand attention. Our overseas effectiveness is questionable.

Perhaps the Middle Eastern mess will teach us to work through the "unitary U.N." in measured, multi-lateral steps, to be less intervention prone, and to be less trigger happy.

The Case Against the War

BY MARK FREEMAN AND JIM SNYDER

SINCE THE BEGINNING OF THE GULF CRISIS IN AUGUST, THOUSANDS OF AMERICANS HAVE PROTESTED THE government's move towards war.

conflict on January 16, the BYU Coalition against War in the Middle East staged a sit-in, protesting the failure of our government to engage in genuine diplomatic efforts to resolve the crisis. Since then, we have continued our

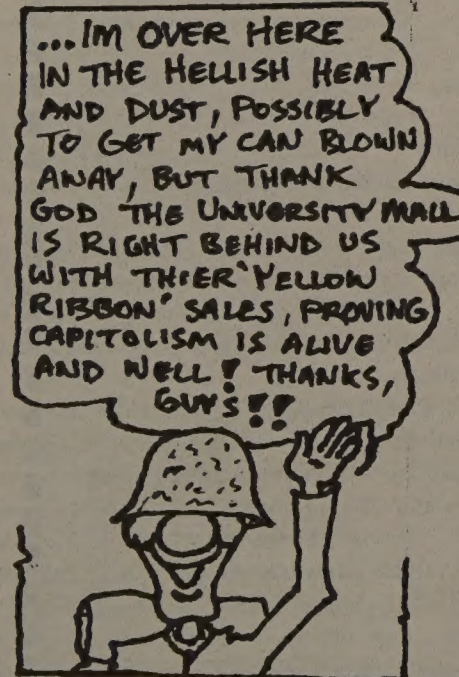
protest from a booth in the Wilkinson Center's step-down lounge, and we will keep protesting until U.S. policy is changed to represent genuine American interests in the Middle East.

Our coalition has been criticized on a number of grounds. We are accused, for example, of not supporting military personnel. We do not believe that our military people can be reduced to their fighting orders—Operation Desert Storm. They are human beings and should not be required to die in a misguided war. The true debate, therefore, concerns the merits of Operation Desert Storm, not who supports the troops. All of us—on both sides of

the debate—support the troops.

We are told, moreover, that the time for debate has passed; Congress already voted to authorize military force.

In a democratic society, however, the time for public debate never passes. Citizens must continually evaluate the merits of all policies, especially war policies. Otherwise, our leaders become irresponsible and democracy



From the beginning they have rejected the idea that war is the only solution to this or any crisis.

When the U.S. initiated military



Peace At Any Price?

BY MARK AND JOHN LYNCH

COMING FROM A HOUSEHOLD OF "EX-HIPPIES" FROM THE SIXTIES, WE CAN SYMPATHIZE WITH THE SENTIMENTS OF MANY PACIFISTIC ANTI-WAR PROTESTERS VOICING THEIR CONCERNS ABOUT THE GULF CRISIS.



We were raised on the slogans and cliches resurging from the anti-Vietnam protests of the sixties and early seventies. Slogans such as "Hell no, we won't go" that embroil passions and ignite emotions were as familiar to us as the names of our founding fathers. Having been so exposed, we have an inherent objection to the use of force as a primary means of achieving national goals. We desire peace as much as any person alive.

However, we must distance ourselves completely from the latter day "pacifists"

who narrow-mindedly lash out against U.S. efforts to resolve the Gulf crisis, who call for peace at any price. Several individuals who participate in peace rallies around the nation and on our campus produce canned arguments that ignore the fundamental, underlying issues.

The first argument launched against supporters of the action in the Gulf (and therefore indirectly against our troops there) is that this war is about oil and economics, and therefore the U.S. should not be involved. The reason Hitler armed the Rhineland, invaded Poland, Czechoslovakia, France, Belgium, and Russia were "economic." According to this way of thinking, we never should have entered World War II. Saddam Hussein invaded Kuwait with the same excuse as Hitler's—the Kuwaitis were waging "economic warfare" against Iraq. If individuals want to use this argument (a valid one), they should not direct it against the U.S. government or the troops in the desert but against the aggressor to whom that argument applies: Saddam Hussein.

Another fallacy is that the U.S. should not have started this war but should have used sanctions to drive Iraq from Kuwait. This war did not begin on January 16, 1991 but on August 2, 1990. The United Nations (not the United States alone) patiently attempted for more than five months to persuade Iraq to leave Kuwait. The U.N. Security Council finally authorized, with the full participation of the five permanent members of the Council (for the first time in history), the use of force if necessary to ensure that all other resolutions were enforced.

Some counter by arguing that President Bush stiff-armed the members of the Council into adopting these resolutions against their will. While we accept that Bush is a skilled diplomat, we don't give him that much credit. We cannot seriously believe that Bush was able to coerce countries that have historically been our enemies into joining the ranks of a multilateral coalition against Saddam Hussein.

Regarding the use of sanctions, the issue is moot. The decision to use force has been made and cannot be reversed. Valid arguments regarding the use of sanctions as opposed to force certainly exist. However, the time for their presentation was prior to January 16, 1991. The only valid question at this point is whether the coalition forces should pull out and allow time for diplomacy or continue present operations. The problem is, if we pull out now we will leave the region terrorized by a "maniac with a loaded gun." Israel, Saudi Arabia and Egypt would be left as targets upon which Saddam would vent his frustrations.

There is more than adequate evidence to support this characterization of Saddam. Consider his treatment of the Kuwaitis, his brutal and unprovoked attacks against Israel, his targeting of civilian Saudi populations, his gross effort at environmental terrorism, and his genocidal treatment of the Kurdish population. Can anyone seriously doubt the amoral rationale of this man? Can anyone seriously doubt what the results would be if coalition forces were to pull out now?

The point is, coalition forces are there with a job to do, and arguing and bickering simply undermines their ability to do it. The failure of the Vietnam War was partly the result of a lack of domestic support that forced us to fight with our arms tied behind our backs. We recognize that the U.S. should never

have entered the Vietnam conflict in the first place. However, the Gulf War is not a civil war, but a case of one unprovoked nation invading another. We should not undermine Gulf efforts because of a faulty comparison that incites sentiment from the past and applies it to the present—doing so supports Saddam Hussein's efforts more than our own.

No one wants war, any more than a kid on a playground wants to fight the class bully. But who would argue that a child attacked by a larger opponent should be left alone to deal with his



aggressor? Any one of us would certainly aid the child, and that is precisely what we have done in aiding Kuwait. This war is not just about economics, nor is it about the expansion of U.S. global influence. It is about humanity helping humanity.

Even if George Bush's reasoning for entering the conflict was based on economics, and James Baker's on asserting U.S. political dominance, and Dick Cheney's on improving U.S. military influence, we don't believe these reasons should negate the other more fundamental arguments supporting the action taken. One nation should not be allowed to invade another unprovoked. The pillaging of civilians, the open contempt for law and order, and the seeking of power for power's sake must be confronted. Not with harsh words alone, but with commensurate action necessary to ensure the perpetrators of such crimes will not return to commit them anew. We as a highly blessed people should be willing and even desirous to help others under such circumstances, and the fact that we have failed to do so more fully in the past is not a reason for failing to do so now. We support the efforts of our President and troops in the Gulf War and encourage everyone to do the same."

Amnesty International USA's Response to President Bush's Letter to Campus Newspapers

BY JOHN G. HEALEY, EXECUTIVE DIRECTOR, AMNESTY INTERNATIONAL USA

Editor's Note: In early January, President Bush sent a letter to college campuses citing the abuse of human rights as a reason for U.S. intervention in the Persian Gulf. Matt Burnett, state coordinator for Amnesty International and a member of BYU's Students for Human Rights, brought this response to our attention. We thank Matt and Amnesty International for the opportunity to print this letter. 1/15/91

CLEAR FACTS. BLACK AND WHITE. UNAMBIGUOUS CHOICE. THESE ARE THE TERMS

President Bush used in the letter he sent to more than 450 college and university newspapers last week. The subject was the Iraqi occupation of Kuwait. The object was to prepare young people for military confrontation in the Persian Gulf.

The letter cited Amnesty International's recent report on Iraq as evidence to support the administration's position. Perhaps presidential advisors know that Amnesty volunteer groups are now active on more than 2600 campuses in this country. I hope the administration will soon learn that Amnesty

members and other student activists cannot be misled by opportunistic manipulation of the international human rights movement.

Amnesty published its report on the Iraqi government's gross human rights violations for one purpose: to advance the protection of human rights. By publicizing such abuses,



the movement generates public pressure and international protest. Governments over the years have channeled particular portions of Amnesty's findings into their political agendas, and government authorities undoubtedly will continue to do so in the future. But the United States public should not tolerate selective indignation by its own government. We can teach our political leaders that people's human rights are not convenient issues for rhetorical arsenals.

When taken at face value, President Bush's condemnation of torture and political killings by Iraqi authorities appears laudable. Violations of basic human rights should arouse indignation and inspire action to stop them. The matter becomes less "clear" and "unambiguous," however, in the light of two questions: Why did our President remain mute on the subject of the Iraqi government's patterns of severe human rights abuses prior to August 1990? Why does he remain mute about abuses by other governments, our so-called coalition partners in the region?

Iraqi soldiers' behavior in Kuwait does not constitute a sudden shift to the brutal side. Iraqi civilians have suffered such cruel and degrading treatment by government personnel for more than a decade, as detailed in numerous Amnesty International reports. There was no presidential indignation, for example, in 1989 when Amnesty released its findings about the torture of Iraqi children. And just a few weeks before the invasion of Kuwait, the Bush Administration refused to conclude that Iraq had engaged in a consistent

pattern of gross human rights violations.

If United States policies before August 1990 had reflected concern about the Iraqi government's human rights record, our country might not be digging in for war today. Tomorrow's tensions in the region may well be mapped by the human

rights records of our long term "friends" such as the Saudi Arabian government, and new-found "friends" such as the Syrian government. We've heard little from the United States government in recent years about the appalling tactics of repression used in Saudi Arabia and Syria.

Torture is reportedly a common practice in Saudi Arabia, and political detainees have been jailed there for prolonged periods without charge or trial. Syrian prisoners are routinely tortured. A majority of the thousands of political prisoners held in Syria have been denied their right to a trial.

Relentless and ruthless abuses by the Iranian government continue. More than 5000 Iranians have been executed during the last three years. Incommunicado detention and torture are routine in Morocco, and that country's government persists in responding to "disappearances" with secrecy and silence. Our government fails to act with determination against the torture suffered by tens of thousands of prisoners held in Turkish jails.

The Egyptian government has subjected many thousands of political prisoners to detention without charge or trial. The torture of political prisoners, especially supporters of Islamic groups opposing the government, is reportedly common in Egypt. In the Israeli Occupied Territories, thousands of Palestinians have been detained without charge or trial. Many of the detainees committed the "offense" of peacefully exercising their rights to free expression and association. Israeli troops, often engaging in excessive use of force, have killed hundreds of Palestinian civilians.

President Bush's selective indignation over Iraq's abuses in Kuwait undermines the norms of "human decency" he touts in his letter to campus newspapers. All people in all countries are entitled to human rights protection. International humanitarian standards rest upon this principle. The standards are unequivocally practical because human rights protection establishes a foundation for a just, peaceful, stable order. Exploiting human rights to justify violent confrontation is itself indecent.

Amnesty International takes no position on the territorial disputes now raging in the Persian Gulf. But we do support international coalition building to prevent all egregious human rights violators from conducting business as usual. If President Bush is sincere about "desperately want[ing] peace" and

HI KIDS! PUT THIS PAPER DOWN RIGHT NOW AND SEND 5 BUCKS TO THE ONE-EYED-SYPHALITIC SAILORS FOR PEACE FUND...



if he wishes to remove ambiguity from his invocation of "moral obligation," then let him be consistent in his concern for human rights.

War Survey

STUDENT REVIEW TOOK A RANDOM POLL OF 64 BYU STUDENTS ON 7 FEBRUARY 1991 NEAR THE LEE LIBRARY. HERE ARE THE QUESTIONS AND THE RESULTS.

DO YOU APPROVE OF THE CURRENT U.S. POLICY IN THE PERSIAN GULF?

Yes—90% No—10%

SHOULD SANCTIONS AGAINST IRAQ HAVE BEEN GIVEN MORE TIME TO WORK?

Yes—17% No—80%

UNDECIDED—3%

SHOULD SADDAM HUSSEIN REMAIN IN POWER AFTER THE WAR?

No—89% UNDECIDED—11%

SHOULD TALK OF A PALESTINIAN HOME- LAND BE LINKED WITH THE KUWAIT CRISIS?

Yes—27% No—53%

UNDECIDED—20% ★

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Address _____

How Long _____

Address _____

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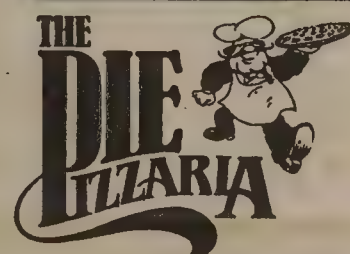
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8:00 FEB 21 11:00 ME & JAKE	9:00 FEB 22 12:00 RITUAL	9:00 FEB 23 12:00 RITUAL
8:00 FEB 28 11:00 STEVENSON	9:00 MAR 1 12:00 ARMSTRONG	9:00 MAR 2 12:00 ARMSTRONG
8:00 MAR 7 11:00 NIGHT	9:00 MAR 8 12:00 SYNDROME	9:00 MAR 9 12:00 SYNDROME

*For auditions, call before 10am

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Audrey Smilley Reviewed

by Sean Ziebarth

THE LOCAL BAND AUDREY SMILLEY RECENTLY RELEASED

THEIR SELF-TITLED DEBUT ALBUM. Although I had just heard of them, Audrey Smilley has been around for a while. They formed in early 1988 and since then have played many local gigs including a show at the Utah State Penitentiary for the prison's Relief Society. I asked Dale Garrard, lead guitarist, if the band would be performing locally in the near future. He said that, unfortunately, they don't have any future dates set in Provo since the other two members of the band, George Carlston and Craig Moore, are currently in Los Angeles promoting the band.

All three band members attended BYU, and the album itself was recorded from March until November of last year at Mirage Studios, lo-

cated upstairs in the Continental Plaza Building on Center street. The sound quality of the tape is remarkable considering the extremely tight budget on which it was produced and the fact that it was recorded just above J.J.'s Barber Shop. The album itself is proof that Provo can yield talented musicians. Like a member of Idaho Syndrome said in a recent S.L.U.G. interview, "oppression leads to creativity."

I don't know if Audrey Smilley is oppressed, but I do know that they are talented. The album is impressive. In record reviews a band is usually categorized and compared to other bands, but with Audrey Smilley it's not that simple. Basically, Audrey Smilley is good old-fashioned rock 'n roll laced with a fluent blend of acoustic and electric guitars and exceptional harmonization. Even a hint of country surfaces in "Never Did the Crime". Audrey Smilley is

impossible to categorize because their diverse musical taste gives them a unique style. Dale is influenced by Blue Oyster Cult, Pink Floyd and the Sex Pistols; Craig is influenced by Squeeze, The Beatles, and The Clash; George's influences are Kiss, Motley Crue, and Neil Diamond. The fact that Dale, Craig, and George each sing four of their own songs supplies the album with a three-in-one sound. Mixing each individual with their various tastes and styles, adding a pinch of Replacements, Cowboy Junkies, and the Bodeans gives you Audrey Smilley.

One of the best songs is "Jack O. Lantern," about a guy named Jack who isn't his old self. His friend warns him not to lose "candle wax to the queer sensation of a big, black-bottom, divine revelation." "Fence Away" and "Alone" both have all the makings of a first single: quirky guitars, R.E.M.-like harmonizing,

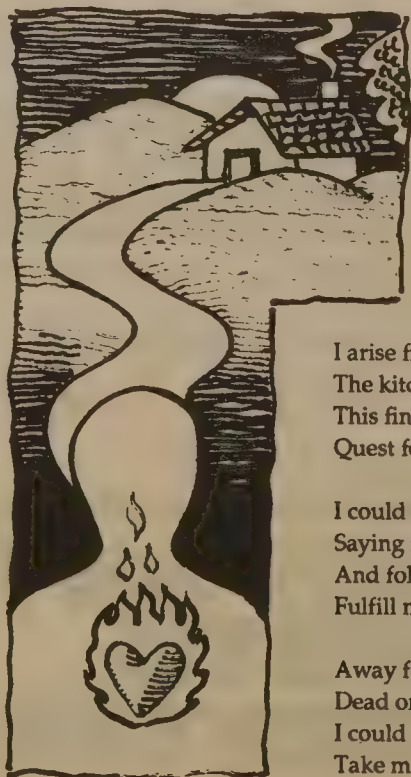
and catchy tunes. In the songs "It's All Right" and "Alone" are some incredible a capella harmonies that left me hungry for a complete a capella song. Dale's songs, "Flash" and "Blind Lead the Blind" are probably my favorites; they tend to be a little darker than the others.

Having three lead vocalists might cause a break in an album's continuity, but in the case of Audrey Smilley it only adds to it. George has a softer, cherub-like voice; he loves to sing in church. Craig's singing is gruff and gritty. He reminded me of Rikk Agnew from the Adolescents. Dale's voice is deeper and sometimes haunting. In "Jack O. Lantern," Dale's singing is remotely reminiscent of Jim Carroll's. Although each member has a completely different flavor of singing, they fuse together quite well, especially in the harmonies.

Audrey Smilley is not an easy listen. You might not like the album right off. It took me a few times listening to the tape before I began to enjoy their sound. But if you have the patience, your time will be rewarded.

I was told that you can find Audrey Smilley at Raunch Records in Salt Lake, Imagine Music in Bountiful, and right here in Provo at Reptile Records and even the BYU Bookstore. However, I checked out both Reptile and the Bookstore and they seemed to be out. Keep your eyes open, ask around, and I'm sure you'll be able to find the album. If you'd like a preview of the band listen to KJQ's "Local's Only" show. Call in and request some Audrey Smilley and they'd be happy to play them for you.

If you listen to KJQ and enjoy guitar-oriented bands, support the local music scene and give Audrey Smilley a try. Chances are, you won't be disappointed. f



Seattle, August 1988

by Spencer Bolles

I arise from an anxious bed
The kitchen lights up
This fine porcelain calls me to journey
Quest for treasures

I could break dishes and glass
Saying it's the end
And follow the beckoning path
Fulfill my heart

Away from these lying books
Dead on the shelf
I could write home for money
Take my family

How frenzied is the ambition of youth!
It is the yearning for the leave-taking
Another will receive my raging heart

Love, kindled and nourished, is a sacred flame
Through generations it burns hot
Hopeful and migratory, I would leave this city

But I stay, and my pilgrimage?
Well, perhaps another day
Desires have a way of finding fulfillment

Look! I can see myself running
Down a long empty road at night
Like a phantom

Jim

by E.B. Hopkin

I FIRST MET JIM AS A VOICE ON A LONG DISTANCE PHONE CALL. I WAS STAYING WITH my father in his small apartment in Greenwich Village. It was a freezing New Year's holiday in New York City. Besides my father and myself, the apartment was home for a cat of Egyptian descent named, appropriately, Potifar. We called him Potty Puss. But we were all cold that year. Things had not gone well for my father and he was particularly lonely. I felt unable to fill that gap for him. My presence was a bit of a help but I was no substitute for a contemporary, a friend his own age he could talk to and care about. My parents had been divorced for about eight years by this time.

Jim, who was living out in San Francisco at the time, called Dad on New Year's Eve. They chatted and Jim insisted on being introduced to me which made my father very excited. What did he say? I don't remember anymore, but his voice was very friendly and interested; I liked him. I saw the change in my father's face and attitude and was silently grateful to Jim already. Father and I spent the New Year quietly. We ate at a small seafood restaurant-hole-in-the-wall and I watched the Times Square celebration on TV alone until I fell asleep.

The next time I met Jim was in person. He came out with my father for my high school graduation in Utah. Jim was making plans to move out to New York to be closer to Dad. He was absolutely charming and we had a great time celebrating. We explored Park City and Jim played a game with me for the first time that he was to repeat many times in our acquaintance. He would watch me go through a store and narrowly observe what I admired. Then, somehow, later he would buy one of those things and present it to me. This time it was a rather crazy gift: a hot water bottle dressed up like a sheep.

A couple of years later when I looked at the pictures we took on that day, I noticed that Jim was the only black man in the whole auditorium. He had slipped in so comfortably with the family that his racial difference had not been an issue for me despite my rather oversensitive, high school desire to be like everyone else. The few years I knew Jim, he always fit in with everyone because he liked most people and because he didn't seem to notice he was black either. During my university years at BYU, I spent several Christmases with my father and Jim in their house in Brooklyn. They had gone in together to renovate an old brownstone. For their big Christmas party, they draped the house in pine boughs and Dad made cakes (one of which he called "Death by Chocolate"). Jim sang "O, Holy Night" for us in the music room by the light of the Christmas tree we had strung with cranberries, lights, and various ornaments.

I met many interesting people at the party, most of whom were appalled that I lived in Utah and wondered, somewhat aghast, how I could live with all those Mormons. I usually mentioned that I was one so it didn't bother me too much. Strange how that tended to cut the conversation short. I met Kissinger's ghost writer, Saul Bellow's son, the lion from "The Wiz," and a young Polish fellow who was opening up a toy business in the US. But it is Jim's beautiful, professional tenor that sings in my ears when I remember those parties.

One of those Christmases, Jim followed me around in an antique store and bought for me the opal ring I had fallen in love with. Another time he had me try on everything we liked at Saks Fifth Avenue regardless of price. Jim wanted to buy it all but we settled for a box of chocolate truffles and a sample of Diva perfume. He listened, sympathized, and laughed with me through all my chattering about school, boyfriends, and family. He called me "sweetheart" sometimes.

Each morning as I awoke on those vacations, I wandered down to the kitchen to find Jim pouring out some coffee or toasting a bagel. Before he dressed for the day, he usually wore

a pair of baggy white Moroccan trousers. He often wore the same trousers in the evening as we sat on stools in the kitchen, sipped tea, and talked before bed. He had a talent for making me feel like I was brilliant, or at least that I had the sense to deal with things intelligently.

Jim came to my wedding reception in Utah a week after I graduated with my bachelors degree. He and Dad had contrived to send us about half of a North American Van Lines truck full of "things they just didn't need anymore" as a casual wedding present. These "things" included a complete brass bed, two antique mahogany chests, a set of china, and boxes of informal and formal flatware. Jim comfortably circulated during the reception and afterwards took some of my probably bored stiff female cousins out dancing. They had a terrific time (it comes up as a favorite "those were the days" topic at all family gatherings now). It was the first and last time they met.

The last time I saw Jim was a little over a year ago. I knew he was ill but he didn't look it—he was just Jim who hugged me, ordered out for pizza, and didn't mind too much that my toddler son threw Cheerios around in the beautiful house he shared with Dad. He walked with us through Georgetown to the fancy mall and along the water front. He introduced us to his favorite French pastry stores. He helped me sew a rip in my favorite pair of pants. His last gift was something he saw my son admired in one of the stores we visited: a large red wooden lobster that, when pulled by a chord, rolled and clacked its claws.

Jim died of AIDS last April, a couple of days before my fourth wedding anniversary. I hear he was in a lot of pain when he died. My father was with him.

What would my life have been like if I had labeled Jim and refused his friendship? Infinitely poorer, I believe. When I can think rationally about Jim, all I realize is that, when dealing with people, theories mean nothing. One must take each case at face value. Face to face with Jim and love, how could I do otherwise?

Goodbye, Jim. ★



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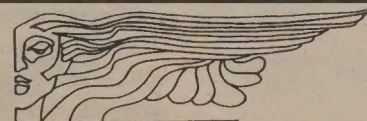
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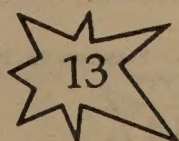
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Book Review: *Great Basin Kingdom* by Leonard J. Arrington **Mormons and Money**

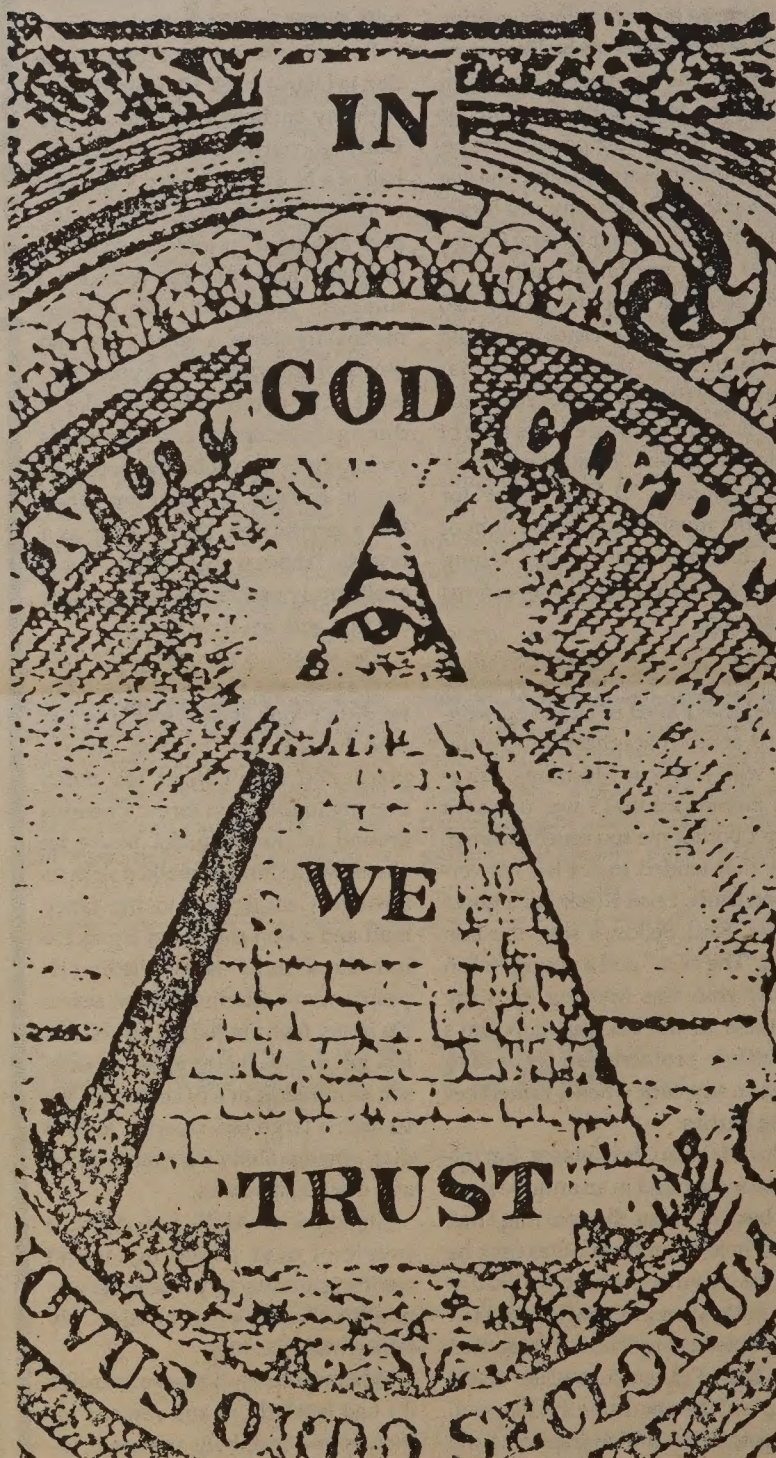
by Rebecca Christensen

IN HIS BOOK, *GREAT BASIN KINGDOM*, LEONARD J. AR-

RINGTON TRACES THE ECONOMIC development of the Latter-day Saints from 1830-1900. His study demonstrates the inseparable nature of church policy and economic institutions, while illustrating how Mormon economic development in the West was less a unique situation than it was representative of American tradition. Arrington's book also focuses on various attempts by church leaders to establish an isolated, self-sufficient community.

One of Arrington's most persuasive methods of analysis is his objective treatment of Mormon economic concepts in conjunction with church leadership. The book concentrates on Brigham Young's efforts to develop an economy in harmony with LDS doctrine. With the establishment of the "Kingdom of God" as his primary purpose, Young instigated programs and other leadership positions which imitated the dual nature of his own role as both a secular and a spiritual authority: Mormon bishops became the trustees of a community's souls and supplies; individuals were called on "missions" to search for gold, and establish iron, copper, textile and other industries; banks, cooperative stores, transportation networks and women's groups were all founded and financially supported by the Church. Each of these were enthusiastically backed by sermons based on the revelation of God's "will."

President Young preached on topics like the science of "ox-teamology," settling the outposts of Zion, department store management, and the silk culture. As Arrington describes the failure of many of these "inspired" enterprises, Young's premise of divine sanction for "natural principles" loses much of its legitimacy. Arrington's intent—unlike so many other LDS related works—is neither to ridicule nor to blindly accept Mormon beliefs; instead, he suggests that it is merely difficult to distinguish between what is "objectively 'revealed' from what is subjectively 'contributed' by those



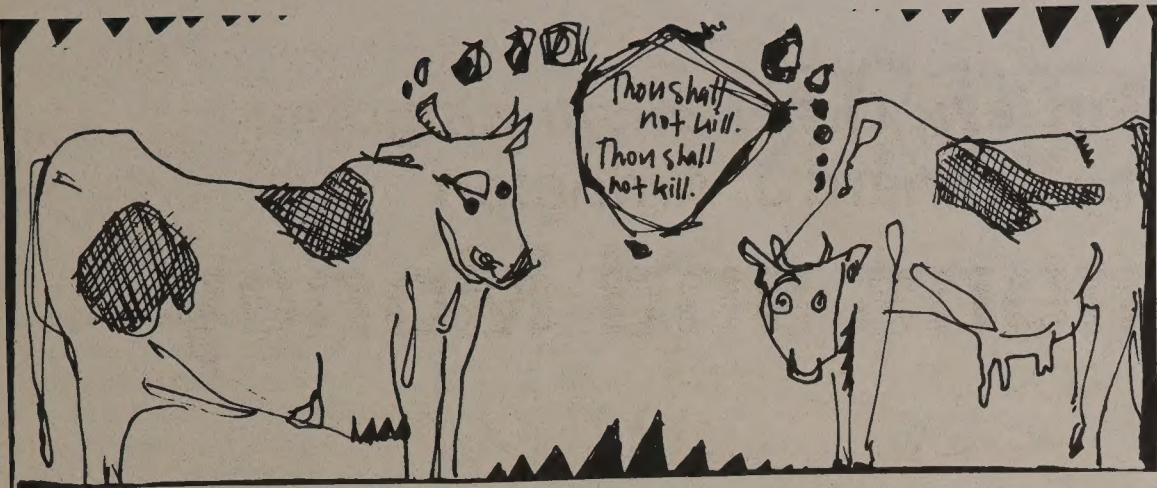
receiving the revelation" (ix). Although Mormon readers may not appreciate Arrington's rationality, they should certainly value his characterization of Young as a dynamic and responsive leader.

One problem with the book, however, is Arrington's assumption that the Mormon economic ordeal generally represents human experience. Applying this all-encompassing theory to a narrow region, limited population and peculiar religious group generates numerous biases. In order to advance his thesis of Mormon independence, Arrington neglects private ventures and the influences of Utah's "Gentiles"—except those of severe magnitude. He also chooses to highlight communities such as St. George and Heber, which were extreme examples of cooperative economic settlements, while leaving out the more standard settlements of towns.

His definition of American tradition is additionally problematic; it connotes images of idealistic, Puritanic settlements. His miniaturization of the American legacy into a model based on "its republicanism, its emphasis on compact in both church and polity, its association of piety with conquest and adventure, its sense of destiny, its resourcefulness and capacity for organization" (viii), and its goal to create on this continent a Kingdom of God is an oversimplification of the scope of this nation's foundation.

While the idealism of Leonard J. Arrington's Puritan analogy is questionable, he convincingly argues

that the Mormon attitude toward social and economic welfare came closer to the "American tradition" than it did to contemporary thought. The work also effectively intertwines church leadership with the Great Basin's economic development. Clearly outlined, well written, and thoroughly documented, Arrington's book is additionally commendable for its objective treatment of religious sentiment. *Great Basin Kingdom* is not only a definitive economic history of the Mormons through 1900, but it is also an impressive example of scholarly research. ♣ *Becky has great taste in pajamas.*



Thou Shalt not Kill

By Curtis Runyan

TAKING A HUMAN LIFE IS ONE OF THE GREATEST SINS. BUT DOES THE ANCIENT COMMANDMENT thou shalt not kill refer specifically and exclusively to human life? Our society needlessly slays animals at a disturbingly high rate. Juicy steaks, leather jackets, and suede shoes are so commonplace and casual that we forget that an animal had to die for our luxury. After searching scriptures that I assumed supported the indifferent use of animals, I found that we are simply given dominion over the

earth. D&C 104:13 states, "The Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures." It continues, "Every man may give an account unto me of the stewardship which is appointed unto him."

Our stewardship over the animals and environment could be compared to a bishop's stewardship over his ward. A bishop does have an obligation for the ward's welfare. The unnecessary slaughter of animals could be considered an abuse of that stewardship. The animals are for our use, true, but are they for our misuse?

The animals are for food and shelter, but should they be killed so that we can have musk in our perfume?

Plant products should be our food staple, according to several scriptures. Behold, I have given you every herb bearing seed... and the fruit of a tree yielding seed: To you it shall be for meat." (Genesis 1:29) The Doctrine and Covenants says "And it is pleasing unto them that (flesh) should not be used, only in times of winter, or of cold or famine." (89:13)

Next time you strap on a leather backpack, spray Jovan Musk, or gorge upon veal Parmesan, ask yourself if there is no alternative. Is the pleasure worth the life?

Preacher's Corner



I was reading the scriptures the other day and nearly lost my testimony. I wondered if the Book of Mormon was really true. When Christ appeared to the Nephites, he didn't say one single thing about day planners, agendas or time management. He didn't even ask anyone to set goals. What's the matter? Doesn't the Book of Mormon contain the fullness of the gospel? If so, why this startling omission in the Nephite record?

My conclusion was this: barring specific vote of the church, Franklin planners should not be considered as necessary appendages to the scriptures. When you go to church, leave them at home. Christ declared his gospel to consist of faith, repentance, and baptism by water and the Holy Ghost. That's what the church is all about.

I believe that many of us Mormons are suffering from what German thinkers would call *Entzauberung*; a desanctification or disenchantment

brought about by the secularization of our world view. Some of us have lost life's magic by turning from the principles of the gospel to the principles of "success." We tend to manage our lives rather than live them. We'd rather reach our goals than reach out to others. This excludes God from our everyday lives, leaving us feeling empty and discouraged.

In short, Napoleon Hill, goal cards and time management are not the gospel—and will not be until we canonize *Think and Grow Rich*. Meanwhile, exaltation is not a result of goals and scheduling—it's a matter of faith, hope and charity. ✦ Submitted by Rob Fergus..

Has something got your shorts in a bind? Want to air them out? Send in your one page, double-spaced preachy sermon to: SR—Preacher's Corner, P.O. Box 7092, Provo, UT 84602.

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CALENDAR

THEATER

Feb 6-18, Woody Allen's, *Don't Drink the Water*, Hale Center Theater, SLC, info: 484-9257.

Feb 6-16, *The Seagull*, Margetts Arena Theater, 7:30pm, matinee on Feb 11 at 4pm, tickets: 378-3875.

Feb 9-16, *Robin Hood*, Salt Lake Repertory Theater, 532-6000.

Feb 13-16, 19-23, *The Wiz*, de Jong Concert Hall, HFAC, 7:30 pm.

Feb 15-April 8, *I'll Remember You*, Hale Center Theater, Orem, 222-8600.

Feb 21-April 15, *No Time For Sergeants*, comedy, Hale Center Theater, \$8, \$10 for reserved seating, call for reservations, now! 484-9257.

April 5-May 25, *Baby*, Broadway Musical, Sundance Institute Screening Room, call 225-4100 to make reservations, now! \$10.

Theater Guide

Babcock Theater, 300 S. University, SLC. Tickets: Fri&Sat \$6, weeknights \$5, 581-6961.

Egyptian Theater, Main Street, Park City. Tickets: 649-9371.

Promised Valley Playhouse, 132 S. State St., SLC. Tickets: \$5, 364-5696.

Hale Center Theater, 2801 S. Main, SLC. Tickets: \$4-\$7, 484-9257.

Pioneer Theater Company, 1340 E. 300 S., SLC. Tickets: \$8-\$18, 581-6961.

Provo Town Square Theater, 100 N. 100 W., Provo. Tickets: \$3, 375-7300.

Salt Lake Acting Company, 168 W. 500 N., SLC. Tickets: Fri&Sat \$17, T-Th \$14, 363-0525.

Salt Lake Repertory Theater (City Rep), 148 S. Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000.



Valley Center Playhouse, 780 N. 200 E. Lindon. Tickets: \$4, 785-1186 or 224-5310.

MUSIC

Feb 13, Lawrence Green, classical guitar recital, 7:30 pm, Madsen Recital Hall HFAC, free.

Feb 14, Soprano Shirley Westwood recital, "A Program of American Song," Madsen Recital Hall HFAC, 7:30 pm, free.

Feb 14, Airus artist Sam Cardon, Impulse Tour, contemporary Jazz, 7:30 pm, ELWC Ballroom, \$10 w/ BYU I.D.

Feb 18, Charlatans U.K., State Fairgrounds Horticulture Building, SLC, 7:30 pm, \$13.50 at SmithTix.

Weekends, Live Music at the Pie, Pie Pizzeria, Provo, 9-midnight, cover \$3, gets you hot live music and food.

Temple Square Concert Series All events begin at 7:30 pm; admission is free.

Feb 15, The Madison High School Bel Canto Choir; Robert Briggs, director.

Feb 16, Catherine Cannon, harp.

FILM

Cuban Film Festival— Cinema from revolutionary Cuba, Thursdays, 6:30 pm in Orson Hall

Auditorium at U of U, Free, call 575-8211.

Feb 14, *Up to a Certain Point*.

Feb 21, *Portrait of Teresa*, a look at machismo in revolutionary society. Varsity I

Shows at 4:30, 7, 9:30.

Feb 14, *The Robe*.

Feb 15, *Ladyhawke*.

Feb 15, 16, 18-20, *Avalon*.

Varsity II

Shows at 7, 9:30.

Feb 15, 16, 18, *The Witches*.

International Cinema

Feb 12-16, *Children of Paradise* (French), *Citizen Kane* (English).

Feb 19-23, *Bicycle Thief* (Italian), *Icicle Thief* (Italian), call 378-5751 for show-times.

Movies 8

Now showing: *Mr. Destiny*, *Ghost*, *Eve of Destruction*, *Welcome Home Roxy Carmichael*, *Look Who's Talking Too*, *Memphis Belle*, *Sibling Rivalry*, *Quigley Down Under*, \$1.50, call 375-5667.

cinema in your face

Feb 13, 14, *Jesus of Montreal*, 5pm.

Feb 15-20, *Dreams*, 5:15&9:15 pm.

Cinema Guide

Academy Theater, 56 N. University Ave., 373-4470.

Avalon Theater, 3605 S. State, SLC, 226-0258.

Cinema In Your Face, 45 W. 300 S., SLC, 364-3647.

Carillon Square Theaters, 224-5112.

Cineplex Odeon University 4 Cinemas, 224-6622.

International Cinema, 250 SWKT, BYU, 378-5751.

Mann Central Square Theater, 374-6061.

Scera Theater, 745 S. State, Orem, 225-2560.

Varsity I, ELWC; Varsity II JSB, BYU, 378-3311.

DANCE

Feb 13-16, "Dance in Concert," BYU Modern Dance Division, Melanie Slater, Director, Pardoe Stage HFAC, 7:30 pm, \$4.

Feb 15, 16, 20-23, *Sleeping Beauty*, Capitol Theater, info: 524-8333.

Mondays, International Folk Dancing, U of U Union Ballroom, 7 pm, free.

Tuesdays & Saturdays, Big Band Era Ballroom Dancing, Murray Arts Center, 269-1400.

Wednesdays, Israeli dancing, Jewish Community Center, SLC, 7:30-10 pm.

Thursdays, Industrial Dance Music, The Pompadour, 740 S. 300 W., SLC, \$4 cover, info: 537-7051.

ART

Jan 23-Feb 16, BYU Art Gallery's Annual Faculty Show, Gallery 303 and the B.F. Larsen Gallery, HFAC, BYU.

Jan 23-March 30, Environmental photography, Robert Glenn Ketchum photograph exhibit at Sundance, info: 225-4107.

Feb 22-28, Ceramics by Von Allen, Gallery 303 HFAC, free.

LECTURES

Feb 13, "Hazardous Waste Management: A Growth Industry for the 90's," John S. Holmgren, 710 TNRB, 2&4 pm.

Feb 15, Ronald Reagan's World Tour, Marriott Center, 2 pm.

Feb 21, Bill of Rights Lecture Series, "The Teunification of Germany and Constitutional Rights," Helmut Steinberger; Former Justice of German Constitutional Court, Moot Court Room-BYU Law School, 8 pm.

OTHER

Feb 14-16, "Sesame Street Live," Marriott Center 7 pm.

Feb 14, *My Life As A Dog*, channel 7, 10:35 pm.

Feb 15, Astronomical Society Planetarium Show, "Romancing the Stars-Celestial poetry and readings," 429 ESC, 7:30&8:30 pm, \$1.

Geneva Steel plant tours, MTuWF at 9 am and 1 pm, free. Call to reserve a spot: 227-9240.

Hansen Planetarium, 15 S. State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laser Floyd and others. Info: 538-2098.

Rally and March in Support of Troops, Federal Building, 125 S. State, SLC, every Thursday at 7 pm until war ends.

Mondays, Readings of local women writers, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, SLC, free, call 583-6431.

EDITOR'S CHOICE

Cinema in your face has two excellent movies showing this week: *Jesus of Montreal* and Akira Kurosawa's *Dreams*, a beautiful and stunning movie.

International Cinema is showing *Citizen Kane* this week. It is one of the best American films; don't miss it.

Support the local music scene and check out The Pie on the weekends, tons o' fun!

"I'm God's janitor; I find some pretty interesting things in the trash"—Robin Williams.

STUDY NOTES

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